

explains the efficiency of objects set up to avert witchcraft on the theory that by their oddity they draw the evil eye from persons and objects. Fescennine verses of the Romans, which were used at weddings and triumphs, were intended to ward off ill luck. Soldiers followed the chariot of the triumphing general and shouted to him derisive and sarcastic verses to avert the ill to which he was then most liable. The Greeks used coarse jests at festivals for the same purpose.¹ Modern Egyptians have inherited this superstition. Mothers leave their children ragged and dirty, especially when they take them out of doors, for fear of admiration and envy. Boys are greatly envied. They are kept long in the harem and dressed in girl's clothes for the same protection.- Amongst the richer classes at Cairo chandeliers are hung before a bridegroom's house. If a crowd collects to look at a fine chandelier, a jar is purposely broken to distract attention from it, lest an envious eye should cause it to fall.³ When the Pasha gave up his monopoly of meat, butchers hung up carcasses in full view on the street. This was complained of, since every beggar could see the meat and envy it, "and one might, therefore, as well eat poison as such meat."⁴ An antidote is to burn a bit of alum, with the recital of the first and the last three chapters of the Koran.⁵ The Jews of Southern Russia do not allow their children to be admired or caressed. If it is done, the mother will order the child to "make a fig gesture" behind the back of the one who did it.⁶

The evil eye is mentioned in Proverbs xxiii. 6 and xxviii. 22, and perhaps in Matt. xx. 15. The emphasis in Proverbs seems to be on envy and covetousness, not on magical evil.

In China children are often named "dog," "hog," "flea," etc., to ward off the evil eye.⁷

570. Insult and vituperation for luck and against evil eye. Amongst the southern Slavs the evil eye acts by bringing evil spirits into action as the agents, and they "decry" the person or thing. No doubt this mode of operation is to be generally understood when not mentioned. The beautiful suffer most. One may unwittingly do the harm by admiration. One should never say, "What a beautiful child I" but "What an ugly child!" if one admires it. The language has become inverted by this usage.⁸ The superstition is popular in Hungary. A child is never to be

praised or admired.
 If one looks at a child for a while in admiration, he should
 then spit on it
 three times.⁹ Possibly the custom of throwing an old shoe
 after a bride is
 to be traced to the same superstition. It is a contemptible
 and derisory
 gift for luck, like vituperative outcries. The fear of the evil
 eye and the
jettatura is now very strong in southern Italy.¹⁰

1 Smith, *Antiq.*, I, 839; II, 831. 3 *Ibid.*, 384. 5 *Ibid.*, 381.

2 Lane, *Mod. Egypt.*, I, 77. 4 *Ibid.*, 385. 6 *Globus*,
 LXXXIII, 316.

7 Williams, *Middle Kingdom*, I, 797.

8 Krauss, *Volksglaube der Sildslaven*, 41-43.

9 Temesvary, *Aberglaube in der Geburtshilfe*, 75.
EthnoL, III, 297.

10 *Bur.*